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Biography.

LIFE OF REV. WILLIAM TENNENT.

(Concluded from p. 92.)

WHEN the late Rev. George Whitefield was last in this country, Mr. Tennent paid him a visit as he was passing through New Jersey. Mr. Whitefield and a number of other clergymen, among whom was Mr. Tennent, were invited to dinner by a gentleman in the neighbourhood where the late Mr. William Livingston, since governor of New Jersey, resided, and who, with several other lay gentlemen, were among the guests. After dinner, in the course of an easy and pleasant conversation, Mr. Whitefield adverted to the difficulties attending the gospel ministry, arising from the small success with which their labours were crowned. He greatly lamented, that all their zeal, activity and fervour availed but little; said that he was weary with the burdens and fatigues of the day; declared his great consolation was, that in a short time his work would be done, when he should depart and be with Christ; that the

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prospect of a speedy deliverance had supported his spirits, or that he should, before now, have sunk under his labour. He then appealed to the ministers around him, if it were not their great comfort that they should soon go to rest. They generally assented, excepting Mr. Tennent, who sat next to Mr. Whitefield in silence; and by his countenance discovered but little pleasure in the conversation. On which, Mr. Whitefield turning to him, and tapping him on the knee, said, "Well! brother Tennent, you are the oldest man amongst us, do you not rejoice to think, that your time is so near at hand, when you will be called home and freed from all the difficulties attending this chequered scene?" Mr. T. bluntly answered, "I have no wish about it." Mr. W. pressed him again; and Mr. T. again answered, "No Sir, it is no pleasure to me at all, and if you knew your duty, it would be none to you. I have nothing to do with death; my business is to live as long as I can—as well as I can—and to serve my Lord and Master as faithfully as I can, until he shall think proper to call me home." Mr. W. still urged for an explicit answer to his question, in case the time of death were left to his own choice. Mr. Tennent replied, "I have no choice about it; I am God's servant, and have engaged to do his business, as long as he pleases to continue me therein. But now, brother, let me ask you a question. What do you think I would say, if I was to send my man Tom into the field to plough; and if at noon I should go to the field, and find him lounging under a tree, and complaining, "Master, the sun is very hot, and the ploughing hard and difficult, I am tired and weary of the work you have appointed me, and am overdone with the heat and burden of the day: do master let me return home and be discharged from this hard service?" What would I say? Why, that he was an idle, lazy fellow; that it was his business to do the work that I had appointed him, until I, the proper judge, should think fit to call him home. Or, suppose you had hired a man to serve you faithfully for a *given time* in a particular service, and he should, without any reason on your part, and before he had performed half his service, become weary of it, and upon every occasion be expressing a wish to be discharged, or placed in other circumstances? Would you not call him a wicked and slothful servant, and unworthy of the privileges of your employ?" The mild, pleasant, and Christian like manner, in which this reproof was administered, rather increased the social harmony and edifying conversation of the company; who became satisfied that it was very possible to err, even in desiring, with undue earnestness, "to depart and be with Christ," which in itself is "far better" than to remain in this imperfect state; and that it is the duty of the
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Christian in this respect to say, "All the days of my appointed time will I wait till my change come."

Among Mr. Tennent's qualifications, none were more conspicuous than his activity both of body and mind. He hated and despised sloth. He was almost always in action—never wearied in well doing, nor in serving his friends. His integrity and independence of spirit were observable on the slightest acquaintance. He was so great a lover of truth, that he could not bear the least aberration from it, even in a joke. He was remarkable for his candour and liberality of sentiment, with regard to those, who differed from him in opinion. His hospitality and domestic enjoyments were even proverbial. His public spirit was always conspicuous, and his attachment to what he thought the best interests of his country, was ardent and inflexible. He took an early and decided part with his country in the commencement of the late revolutionary war.*****

About the latter end of February, or beginning of March, 1777, Mr. Tennent was suddenly seized with a fever, attended by violent symptoms. He sent for his family physician, who was in the act of setting off for the legislature of the state, of which he was a member. He called on his patient on his way, but could spend but a few minutes with him. He, however, examined carefully into Mr. T.'s complaints, and the symptoms attending the disorder. With great candour the physician informed his patient, that the attack appeared unusually violent; that the case required the best medical aid, and that it was out of his power to attend him. He feared that, at his advanced age, there was not strength of nature sufficient to overcome so severe a shock, and that his symptoms scarcely admitted of a favourable prognostic. The good old man received this news with his usual submission to the divine will; for, as he had always considered himself as bound for eternity, he had endeavoured so to live, that when the summons should come, he would have nothing to do but to die. He calmly replied, "I am very sensible of the violence of my disorder, that it has racked my constitution to an uncommon degree, and beyond what I have ever before experienced, and that it is accompanied with symptoms of approaching dissolution; but, blessed be God, I have no wish to live, if it should be his will and pleasure to call me hence." After a moment's pause, he seemed to recollect himself, and varied the expression thus: "Blessed be God, I have no wish to live, if it should be his will and pleasure to call me hence, unless it should be to see a happy issue to the severe and arduous controversy my country is engaged in; but, even in this, the will of the Lord be done."

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During his whole sickness, he continued perfectly resigned to the divine will, until death was swallowed up in victory, on the 8th day of March, 1777. His body was buried in his own church, at Freehold, a numerous concourse of people, composed not only of the members of his own congregation, but of the inhabitants of the whole adjacent country, attending his funeral.

Mr. Tennent was rather more than six feet high ; of a spare thin visage, and of an erect carriage. He had bright, piercing eyes, a long, sharp nose, and a long face. His general countenance was grave and solemn, but at all times cheerful and pleasant, with his friends. It may be said of him with peculiar propriety, that he appeared, in an extraordinary manner, to live above the world, and all its allurements. He seemed habitually to have such clear views of spiritual and heavenly things, as afforded him much of the foretaste and enjoyment of them. His faith was really and experimentally "the substance of things hoped for and the evidence of things unseen." Literally his daily walk was with God, and he lived "as seeing him who is invisible." The divine presence with him was frequently manifested in his public ministrations, and in his private conduct. His ardent soul was seldom satisfied, unless he was exerting himself, in some way, in public or private, in rendering kind offices and effectual services of friendship, both in spiritual and temporal things to his fellow men. Take him in his whole demeanour and conduct, there are few of whom it might more emphatically be said, that he lived the life, and died the death of the righteous.

He was well read in divinity, and was of sound orthodox principle. He professed himself a moderate Calvinist. The doctrines of man's depravity ; the atonement of the Saviour ; the absolute necessity of the all-powerful influence of the Spirit of God, to renew the heart and subdue the will ; all in perfect consistence with the free agency of the sinner, were among the leading articles of his faith. These doctrines, indeed, were generally interwoven in his public discourses, whatever might be the particular subject discussed. His success was often answerable to his exertions. His people loved him as a father ; revered him as the pastor and bishop of their souls ; obeyed him as their instructor ; and delighted in his company and private conversation as a friend and brother. He carefully avoided making a difference between his doctrines publicly taught and his private practice. * * * * *

At Mr. Tennent's death, the poor mourned for him, as their patron, their comforter and support ; and the rich lamented over him as their departed pastor and friend. The public at large lost in him a firm assertor of the civil and religious interests

ests of his country. He was truly a patriot, not in words and pretences, not in condemning all who differed from him. He insisted on his own rights and freedom of sentiment, but he was willing to let others enjoy the same privilege ; and he thought it of as much importance to live and act well, as to think and speak justly.

To conclude. May all, who read the memoirs of this amiable and useful man, fervently and constantly beseech that God, with whom is the residue of the Spirit, that their life may be that of the righteous, so that their latter end may be like his ; and that the Great Head of the church, while he removes faithful and distinguished labourers from the gospel vineyard, may raise up others, who shall possess, even a double portion of their spirit, and who shall be even more successful in winning souls unto Jesus Christ, the great Bishop of souls.

ON THE CHARACTER OF AHITHOPHEL.

THE scriptural memoir of Ahithophel is very concise. He appears on the sacred page, like the disastrous comet in the heavens, which glares on the nations, terrifies and disappears. We see him, like the falling star, only in motion : and like that is probably indebted much to the darkness of his political horizon for his consequence and brilliancy. Had the times in which he lived been quiet, his reputation and name might have been confined to the country and age, which gave him birth. But a nation in a state of anarchy and revolution is like the vertiginous waters of a vortex, where every object receives a new impulse, and is thrown into a direction, which it would not have had upon the gently flowing stream. This man, however, in an evil cause, had consequence enough to raise the hopes of a rebellious son, and to sink still lower his royal desponding father.

From the paucity of scriptural information, we are unable to trace the genealogy of this man ; nor can we fix the time of his nativity. It seems that previously to the rebellion of Absalom he had acquired a high reputation as a counsellor under the administration of David. This may be inferred from the extreme depression, which his desertion from the royal interest occasioned in the mind of David. How he acquired a fame so brilliant and even oracular we are not informed. Probably he was one of those dark, designing politicians, whose genius was more adapted to baffle and confound an adversary, than to concert and execute plans of national happiness. Up-
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on this position only, can we account for that profound silence in which he is passed over through the greater part of David's reign. Had his sagacity and penetration been associated with enlarged and benevolent views, with correspondent exertions for national prosperity, he would have been brought forward and exhibited as the ornament of David's court. This might be expected, when we consider with what particularity the officers and servants of David are recorded. Had he possessed the entire confidence of David, and enjoyed the sunshine of royal favour, he would probably have cast his destiny with that of his master, and accompanied him in his exile from Jerusalem. But inheriting a versatility of character, it was easy to attach himself to the dominant party. Imagining himself, perhaps, neglected, his talents not sufficiently noticed and called into action under the administration of David, he readily embraced an opportunity of retaliating on his royal master, and of throwing himself into a situation where his talents would be put into immediate requisition, and give him consequence with a young inexperienced man. The rebellion of Absalom opened such a field, where he anticipated a rich harvest of all that could gratify his proud aspiring genius. With all the acuteness of the time-server he keenly felt the moment when the numbers and spirits of the insurgents promised success, and when the royal cause was every moment sinking, and joined with the rebellious son. Talents of a peculiar description are requisite to conduct a national revolution; talents, which will make no figure under the regular operation of law and times of public tranquillity.

History has recorded many names, whose talents never excited public observation in a settled order of things, yet in national convulsions they have ascended the tempest and directed the storm. Such were the talents of Ahithophel; possessing all that pride of genius, that opinion of his consular importance that led him to expect the sole direction of this popular phrensy. He was felt by Absalom to be no inconsiderable acquisition to his increasing interest. He knew where his talents would be the most useful, and where they would have the most weight with his desponding father and his few adherents. Probably David had often called in his counsels to aid his military operations, and their success had been so great that he was indeed an host himself; his decisions were made with such judgment that they were like an answer from the oracle of God. Such we are informed was the counsel of Ahithophel, which he counselled in the days of David.

This being the character of Ahithophel, we shall not be surprised to find that an uncommon degree of trepidation seized David,

vid, when informed that the sword of Absalom would be directed by the counsel of Ahithophel. He and his little band fled to the mountains like the timorous flock at the sight of the insidious prowling wolf. The acquisition of such a character gave to the young maiden countenance of Absalom all the advantages and terror of the old experienced General. Absalom had attached to himself the multitude by the low arts of flattery and adulation; suggesting that they were burdened and oppressed under the administration of his father; that no suitable provision was made for the regular and steady distribution of justice; and concluded with that pathetic aspiration, which demagogues have ejaculated in all ages and countries; *O that I were made judge in the land.* With these ardent professions Absalom soon found himself at the head of a numerous but infatuated populace, who knew not why they wished a change in the administration of their country. Such were their numbers and spirit, that nothing was wanting to place Absalom on the throne, but one prompt decisive blow, at this important crisis. The counsel of Ahithophel was requested. His arrangements were made with such precision and policy as would have ensured success. His measures comprised two articles. 1. That Absalom should possess himself of the king's concubines, and commit lewdness with them before the sun and his whole people. Here the heart and genius of Ahithophel unfold themselves. His heart was sufficiently corrupt to recommend the basest measures, which would widen the breach and perpetuate the alienation between the father and son. This conduct of Absalom, which tortures every feeling of modesty, probably produced the effect, which its adviser intended. Low indeed must be the tone of public sentiment, when such an action, done in the face of the sun, should fail of overwhelming its author in deserved disgrace and execration. Yet, strange as it may seem, this action, instead of exciting universal indignation and abhorrence, was designed to promote his general interest in that nation. Had public opinion declared against such brutal manners; and, indeed, had it not been certain that it would have found a sanctuary in the feelings of the community, it would never have been recommended, as conducive to the interest of Absalom, by such an oracle as Ahithophel.

With the celebrated Roman, we exclaim, *O tempora! O Mores!* While this part of Ahithophel's counsel displays the corruption of his heart, the prosecution of it by Absalom, and the manner in which it was beheld by the people, characterizes that age as sunk to the lowest point of moral depression. It is painful to a pious mind to observe, that the tone of morals and the feelings of propriety should not be raised higher,
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even in the reign of David, a man of distinguished piety, one who had cultivated with remarkable success the civilizing and softening arts of poetry and music. Such traits of character in a people who had long enjoyed moral and religious instruction, in a considerable degree, display the natural ferocity of man; and the very gradual manner in which the savage can be exchanged for the refined and civilized state. Man is born a savage, and to raise him to a state of civilization requires vigorous and persevering efforts. The history of Israel, as it respects manners, is the history of savages; and their history in these particulars would apply with sufficient accuracy to almost every tribe of barbarians. We read their history from age to age, and observe them with tardy steps ascending the graduated scale of civilization, until they attain to some feelings of modern taste and propriety. These remarks are made to show, that the policy of Abithophel met the times; that base as his project was, it was not designed nor calculated to violate the public feelings. Had it been a violation of *their* decency and propriety, it would have detached their feelings from Absalom and his cause. For Absalom to possess and publicly violate his father's concubines was important to the success of his daring enterprise. Public opinion gave great influence to this detestable action. It was tantamount to the dethronement of his father. He was now possessed of the insignia and splendours of eastern royalty. A seraglio of beautiful women was then and still is considered as the brightest gem in the crown of eastern monarchy. The haram yields the monarch the pleasures of variety, composes his court, sanctions his laws, and indeed makes him a king; hence David, when proclaimed by the people, immediately formed his haram. The seraglio was an appendage, rendered necessary by custom to the existence, at least to the respectability of a throne. For an eastern usurper to possess this haram would aid his efforts as effectually, as for the European insurgent to acquire the fortress and cannon of his royal master. For Absalom then to go in and take possession publicly of his father's concubines, was to strip him of the ensigns of royalty. It amounted to what, in modern tactics, would be called discharging the whole royal artillery on a deposed king. This part, then, of Abithophel's counsel, which may appear to a modern reader more like the suggestions of a libidinous heart than the dictate of an enlightened head, was a finished piece of oriental address. It was necessary that the torrent of public opinion should be first turned against David, and this was effected by throwing his female court into the embraces of the usurper. His person then lost, in a great degree, its inviolability, and it became lawful to take the sword against a king, who had lost such an important

portant appendage of regal authority. This will introduce the second article in the counsel of Ahithophel. That twelve thousand men should be immediately selected from Absalom's numerous followers; that the command of these chosen men should be committed to Ahithophel; that he should lead them in person that night and overtake David while the panic was upon him, while his adherents were few and intimidated; that he would smite David only, which would bring his party to acknowledge Absalom. The history of every conspiracy or intended revolution will more than justify the prompt and decisive measures of Ahithophel. In such cases delay is commonly a defeat. The antagonist has opportunity to dissipate his fears, assume the man, and collect his friends. These observations are remarkably exemplified in the history of that most unfortunate family of Stuarts, who filled the English throne. From the time that James II. abdicated the throne until the death of his grandson the last pretender, numerous conspiracies were formed, and invasions undertaken, to recover the British throne. They all, however, proved unsuccessful, and principally through delay, like Absalom, to collect more forces. The English pretender, instead of striking an early blow, frequently suspended his operations to be proclaimed, crowned, and served as a king. The counsel of Ahithophel was unquestionably the very best. At the head of this select army of Israelitish warriors, Ahithophel would march; probably as dexterous in executing as in planning a military enterprise. He well knew that the youth and beauty of Absalom, though they might grace a court, did not qualify him to command an army. At this critical moment, Hushai arrived at the camp of Absalom; he was the friend of David; respectable as a counsellor, a courtier in his manners, capable of imposing himself on Absalom as a sincere though late convert to his interest. The confidence which Absalom attached to his professions, and the weight he gave to his counsels, involved him and his daring enterprise in total ruin. While the duplicity of Hushai might afford a question in morals, it was one of those martial stratagems which have more than once decided the fate of an army. As this popular, insinuating man was selected by his royal master with an express design to defeat the arrangements of Ahithophel, so he executed his appointment with remarkable address, and complete success. While he objected to the expediency of Ahithophel's measures, he proposed such as would at once flatter the vanity, and ruin the cause of Absalom. That all Israel should be gathered together and put under the immediate command of Absalom, was specious and flattering to his vanity and ambition. These measures to Ahithophel appeared the most inju-

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ditions. He, therefore, determined to abandon the man who could embrace them, and the cause which rested on their success. Anticipating the ruin of Absalom's interest, and consequently his own loss of reputation and probably of life, he returned to his own city and house, and sought a shelter in the grave from infamy and the expected vengeance of David. To this last and violent act, he was probably instigated from seeing Absalom embrace such counsels as appeared to his discerning mind connected with the ruin of his cause. Viewing his own fate associated with the interest of Absalom, he was determined to dispose of himself in such a manner that a defeat should not disturb his quiet slumbers.

SUPPLEMENTARY REMARKS.

It would be a satisfactory inquiry, if successful, to ascertain the cause of Ahithophel's defection from the royal interest, and his embracing the overtures of Absalom. He had been a counsellor to David, and was now far advanced in life. It seems that an intimate friendship, sweetened with mutual confidence and expected piety had long endeared them to each other. This may be gathered from Psalm lv. where David speaks probably of Ahithophel. Admitting this, we shall have reason to suspect that some disaffection had taken place between them previously to Absalom's rebellion. The direct application which Absalom made to Ahithophel supposes such alienation, and that he was acquainted with the fact. Absalom sent to Giloh, the native city of Ahithophel, to invite him to his standard. This city seems at a distance from Jerusalem, though situated, as appears from Joshua, in the tribe of Judah. To this city he had retired from court, probably disgusted with David, and ready to join in any enterprise which promised his ruin. This disaffection was probably one among the many evils which arose from the sin of David with Bathsheba. It appears that Bathsheba was the grand child of Ahithophel. Though she was afterward advanced above her former rank in life, yet the feelings of propriety might lead Ahithophel to detach his affection from a master, whose conduct was such a gross violation of princely decorum.

AGATHOS.

THE

Religious Communications.

THE MINISTRY OF JOHN THE BAPTIST.

JEHOVAH is a God of order. All the affairs of his kingdom are conducted according to the counsel of eternal wisdom. If the world is to be destroyed by a deluge of waters, he will raise up Noah, a preacher of righteousness, to give warning of the approaching catastrophe. If his people are to be delivered from Egyptian bondage, he will raise up Moses and Aaron, and give them commissions and instructions for the important purpose. If his Son is to be sent into the world, to make reconciliation for iniquity, and to bring in everlasting righteousness, and a great and permanent change is to take place in the outward administration of his kingdom on earth, he will raise up John, and send him forth, in the spirit and power of Elijah, to prepare the way for these great and notable events.

As John, the harbinger of the Messiah, made a distinguished figure in the perspective of ancient prophecy; as his office, his ministry and baptism constituted an important part of the outward administration of the church of God; and, as a right understanding of them is of very considerable importance, under the present economy of the covenant of grace, it may be useful to collect the scattered rays of Scripture upon them, and shew them, as clearly as we can, in their true light.

To his ancient people, by the mouth of his prophet Malachi, the Lord said: *BEHOLD, I WILL SEND MY MESSENGER, AND HE SHALL PREPARE THE WAY BEFORE ME. The messenger who was to be sent was John the Baptist; and the purpose, for which he was to be sent, was to prepare the way for the long expected Messiah. This is precisely the application, which is made in the New Testament, of this remarkable prophecy. Let us then contemplate, under several distinct heads, the particular things, which were to be done by John, to prepare the way for the Messiah.

1. John was publicly to proclaim, that the Messiah was just ready to make his appearance.

Adam, in Paradise, had a promise of the Messiah. Abraham, in the strong light of faith, saw his day and was glad. David, and Isaiah, and Daniel, and almost all the prophets testified beforehand of his coming and kingdom. As the time appointed drew nearer, the predictions respecting him became proportionably

* Mal. iii. 1.

proportionably more particular and clear, until the period of his coming. The place of his birth, the manner of his appearance, and the principal circumstances of his life, and of his death, were very exactly designated and described.

All this, however, was not sufficient fully to answer the intention of infinite wisdom. But, as it was a custom of ancient date, when a prince, or distinguished personage was about to make his entry into any province or city, for a herald, or public crier, to go before him, and make formal proclamation of his approach; so it seemed good to the all wise God, when he was about to bring his ONLY BEGOTTEN upon the public stage of the world, to send a special herald, or public crier, before him, to make formal proclamation of his approaching appearance and reign. Such a herald was John the Baptist; and such a proclamation did he make. Accordingly he was described, as THE VOICE OF ONE CRYING *in the wilderness*, or in the open country of Judea, *Prepare ye the way of the Lord; make his paths straight.**

Such a proclamation of the approach of the Messiah and his reign, was, obviously, very proper and important. It was proper and important, in order that a general attention might be awakened and directed to the circumstances of the grand and interesting event, and that those, who were waiting for the Consolation of Israel, and others, might be in readiness to give a suitable reception to the long predicted DESIRE of all nations.

2. To prepare the way for the Messiah, John was to call the people of Israel to repentance.

In every age and nation, repentance has been a first duty of fallen mankind. It was inculcated by all the ancient prophets, as absolutely necessary for every one, who would escape from the wrath to come, and be admitted to the favour and the everlasting kingdom of God.

But for the people of Israel, at the coming of the Messiah, the necessity of immediate repentance was peculiarly obvious and urgent. They were *then* to pass a most eventful and decisive crisis. The Lord from heaven was to dwell among them, *and to be in the midst of them as a refiner's fire and as fuller's soap. He was to come near to them to judgment, and to be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against all, who would not fear the Lord of hosts.†* Those, who would repent, and return unto the Lord, were to be specially confirmed in all the privileges and blessings of the everlasting covenant, made with their fathers; but those, who would not repent, were to be cast off from being any longer, in any sense, the people of God, were to fall under the most terrible

* Isa. xl. 3. Mal. iii. 3. Mark i. 3, &c. † Malachi iii. 2, 5.

rible displays of divine vengeance, and to be suddenly destroyed, and that without remedy.

Such, so decisive and awful, was to be the crisis with the Jewish nation, when the Messiah should come; and such, so obvious and urgent, was the necessity of their immediate repentance. Immediate repentance was necessary, in order to give a proper reception to the holy Messenger of the covenant; and equally necessary in order to escape the tremendous destruction which was hastening to overtake the obstinately impenitent.

Accordingly, that he might prepare the way before the Messiah, John not only proclaimed his approach, but called upon all the people immediately to repent. *Repent*, said he, *for the kingdom of heaven is at hand. Repent ye;...for the axe is now laid to the root of the trees; and every tree that bringeth not forth good fruit is hewn down and cast into the fire. Repent ye;...for he that cometh after me is mightier than I,—whose fan is in his hand, and he will thoroughly purge his floor, and gather the wheat into his garner; but he will burn up the chaff with unquenchable fire.**

3. To prepare the way for the Messiah, John was to call the attention of the Jewish church and nation to the gracious covenant of God.

When Abraham was ninety years old and nine, the Lord appeared to Abraham, and said unto him, I am the Almighty God; walk before me and be thou perfect.....And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee.† This covenant with Abraham and his seed was the grand charter of all the privileges and blessings, appertaining to the church throughout all generations. A capital part of this covenant was the promise, on condition of faith and obedience, of blessings, temporal and spiritual, to descend from parents to children, from generation to generation, down to the latest periods of time. In correspondence with this we are assured, that *the Lord is a faithful God, who keepeth covenant and mercy with them that love him and keep his commandments unto a thousand generations.‡*

But it was with such only as would love him and keep his commandments, that the Lord stood engaged to keep covenant and mercy. If parents would avail themselves of the gracious promise or proposal of the covenant respecting their children, they must take hold of the covenant by faith, sincerely devote their children to God, and faithfully bring them up for him in holy nurture and admonition. *These words*, said the Lord by Moses, *these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children; and*

* Mat. iii. 2, 10, 11, 12. † Gen. xvii. 1, 7. ‡ Deut. vii. 9.

*shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.** Accordingly, the inspired Asaph, in a solemn and impressive exhortation, with particular reference to the everlasting covenant, says; *For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them (i. e. the words and works of God) known to their children; that the generation to come might know them, even the children which should be born, who should arise and declare them to their children; that THEY, the children, might set their hope in God, and not forget the works of God, but keep his commandments.†*

Such, in brief, was the tenor of God's gracious covenant with Abraham and his seed; such were the duties required, and such the blessings which were to follow.

But of this covenant the descendants of Abraham became strangely forgetful. They valued themselves, indeed, highly, on their relation to their fathers, Abraham, Isaac, and Jacob, and on their outward standing in the covenant and church of God; and they even held the confidence, that, because they were descendants of Abraham, and, in a sense, children of the covenant, they and their seed would certainly be blessed.‡ Yet we have abundant evidence, that they were but very little attentive to the important conditions on which the blessings of the covenant were promised. They become ignorant of God's righteousness, that righteousness of faith, of which circumcision was the visible seal; and presumptuously went about to establish their own righteousness. Observant as they were of the external rite of circumcision, they became strangely unmindful of its spiritual import. Though they circumcised their children according to the letter of the covenant; yet they were not careful to walk in the faith of their father Abraham.

They did not give up their children to God in faith, nor train them up in that holy nurture and admonition which the covenant required. With respect, indeed, to this most interesting concern, there was evidently, among the Jews, for many generations before the coming of the Messiah, a most criminal and lamentable defection.

But to prepare the way for the Messiah, it was of the first necessity, that a reformation should take place in this important particular. It was of the highest importance that a serious attention should be awakened in the Jewish church and nation,

* Deut. vi. 6, 7. § Psalm lxxviii. 5, 6, 7.

‡ The Jews had a tradition, that Abraham had a station near the gate of hell, and would not suffer any of his descendants to go down to that dismal abode.

nation, to the true tenor of the covenant, in which they professedly stood.

Accordingly John was especially to call their attention to this all important concern. On this point, ancient prophecy was peculiarly explicit. *Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord; and HE SHALL TURN THE HEART OF THE FATHERS TO THE CHILDREN, AND THE HEART OF THE CHILDREN TO THEIR FATHERS, lest I come and smite the earth with a curse.** These were the last words uttered by the Spirit of prophecy before the arrival of the important era to which they referred; and in the New Testament, they are expressly applied to John the Baptist. A principal purpose, then, for which John was sent, was, *that he might turn the heart of the fathers unto the children, and the heart of the children unto their fathers*, and thus, as it is expressed in the gospel, *make ready a people prepared for the Lord.†* But what can we understand by this, more or less, than that under his ministry, a remarkable reformation was to take place in respect to the covenant? Parents were to consider, and to fulfil their covenant obligations with respect to their children; and in consequence of this, the hearts of the children, by the gracious influences of the Spirit, in covenant faithfulness vouchsafed, were to be so effectually turned, as seriously to hear, and dutifully to obey, the parental instructions which they should receive. It was thus, in a special sense, that John was to prepare the way for the Messiah; and it was thus, according to the words of the angel to his father Zechariah, he was to make ready a people prepared for the Lord.

Such a reformation, with respect to the covenant, was evidently of primary necessity; for it was in pursuance of the covenant, that the Messiah was to come; and it was in pursuance of the covenant, that the blessings comprised in him, both for Jews and Gentiles, were to be conferred. He was to come *to perform the mercy promised unto the fathers, and to remember the holy covenant.‡* And it deserves especially to be considered, that, at his coming, a great and important change in respect to the church, and the outward appendages of the covenant, was to take place. The law of commandments contained in ordinances, which was added to the covenant at Sinai, and which is commonly called the Mosaic dispensation, was to be abolished. The middle wall of partition between Jew and Gentile was to be broken down. The blessing of Abraham was to be extended to the Gentiles, and a new dispensation, adapted to all the nations of the earth, was to be introduced. Surely, to prepare the way for changes so great, for an era in the church so eventful, it was of the highest importance that attention should

* Mal. iv. 5, 6.

† Luke i. 17.

‡ Luke i. 72.

should be called to the tenor and essential provision of the covenant. It was of high importance, in order that the truth and faithfulness of God, in the performance of his covenanted mercy, might be attentively remarked and gratefully recognized; and in order, especially, that, after the introduction of the Christian dispensation, the tenor and provision of the covenant might be well understood, and religiously observed among all the nations of the earth, and to the latest periods of time.

4. To prepare the way for the Messiah, John was to confirm the covenant with the true members of the Jewish church, by an outward rite, instituted for that special purpose.

The Jews had all a nominal standing in the church of God; but, as a body, they had become extremely corrupt. God had borne with them long; but the period of his patience was limited. As already observed, on the coming of the Messiah, the church was to be shaken, and the Jews, as a body, were to be rejected. In this dreadful catastrophe, however, a precious remnant was to be reserved. Though the dead branches were to be broken off and cast away, the living olive-tree was not to be plucked up by the roots; but was to remain under the special care of the divine husbandman, was to receive ingrafted branches from the olive by nature wild, and was to grow and spread, until all the nations of the earth should repose under its refreshing shade.

On the approach of an era so eventful, when the nominal people of God were, as a body, about to be rejected, it was obviously very proper and important, that some special mark should be set on those, who should be found faithful, and be reserved as his true people; and some outward significant rite be administered to them, as a token of their confirmation in the covenant made with their fathers. Previously to the introduction of the Mosaic dispensation at Horeb, the whole congregation of the Lord were baptized, in token of their confirmation in his gracious covenant. In confirmation of the same gracious covenant, previously to the introduction of the Christian dispensation, those, whose hearts were turned to walk in the steps of the faith of Abraham their father, and who were to be reserved as the people and church of the Lord, were also to be baptized. This was to be done under the ministry of John.

If any thing more than the considerations now before us be necessary to make it evident, that the baptism of John was *a rite of confirmation*, instituted for those, who had already a visible standing in the covenant and church of God, and for the purpose of preparing the way for the Messiah, and the introduction of a new dispensation; a passage, in the ixth of Daniel, may, in this connexion, be worthy of particular attention.

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and three score and two weeks; the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself.—And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease. Upon this remarkable passage of ancient prophecy a few concise observations only can be offered.

Under the ancient dispensation there were weeks of years as well as weeks of days. The weeks of the prophecy now before us were undoubtedly weeks of years. Seventy weeks, then, the total number specified, were equal to a period of 490 years. This period of seventy weeks, or 490 years, was the whole period which was to elapse, between the going forth of the commandment, given by Artaxerxes king of Persia, to Ezra the scribe, to restore and build Jerusalem, and the making of reconciliation for iniquity, by the death of Messiah the Prince.*

This total period of seventy weeks, or 490 years, is divided, in the prophecy, into three parts; the first, of seven weeks, or forty-nine years, the second, of sixty-two weeks, or 434 years, and the last of one week, or seven years. The first period was from the time when Ezra received his commission to the close of the administration of Nehemiah; a period of just forty nine years, in which the city was built again, and the wall, even in troublous times. The second period was from the close of Nehemiah's administration to the commencement of the ministry of John the Baptist; a period of just 434 years. The last period, the one week, or seven years, was from the commencement of the ministry of John to the crucifixion of Christ.†

It is especially to be observed, that of the last period it is said, *and he shall confirm the covenant with many for, or during, one week; and in the midst, (or, as it should have been rendered, the half part) of the week, he shall cause the sacrifice and the oblation to cease.* That is, in the close of the last week, he shall abolish the rites of the Mosaic economy, and shall introduce a new dispensation.

John continued in his ministry three years and a half; then the Messiah himself preached three years and a half more; making, in the whole, seven years, or one prophetic week.

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During

* Prideaux Connection, Part 1. Book 5.

§ Prid. Con. *ibid.*

During this week, agreeably to the prophecy, the covenant was confirmed with many. Many of the children of Israel were turned unto the Lord their God, and by the baptism of John were confirmed in the holy covenant, made with their fathers. At the close of the week the Messiah was cut off, the sacrifice and oblation were made to cease, and the Christian dispensation was introduced. So plain it is that the baptism of John was a rite not of initiation but of confirmation; that by the administration of this, the covenant was confirmed with many; and that this was done to prepare the way for the Messiah and his new dispensation.

(To be concluded next month.)

LETTERS TO THE YOUNG. No. III.

(Continued from page 104.)

Dear Youth,

NOTHING can be more proper than for you to hearken to what God says respecting himself. To study the character and works of the blessed Author of your existence, is highly important and becoming for you. What more stupid and odious beings can we conceive of, than those who are indifferent to the great Creator, and who regard not the works of his hands? If my young friends feel as they ought to feel, they will most gladly and earnestly attend to what the Scriptures say of God. It may be proper to observe the following things.

1. God is eternal. He is called in the Bible "the King eternal, immortal and invisible." He inhabits eternity, and is from everlasting to everlasting. All other beings began to exist; there was a time, when they were not in being. But this is not the case with God; he is without beginning of days; he always has existed unchangeably the same. There never was a time when he did not exist; consequently he never began to exist, and was not created. How different, then, is he from us, who are creatures of yesterday!

2. God is every where present. "He is in every place beholding the evil and the good." It is impossible to escape from his presence: for "there is no darkness or shadow of death, where the workers of iniquity can hide themselves." He fills heaven and earth. You are continually in his view; and you cannot escape from him. How ought you to be impressed with the consideration of an ever present God! However retired you are from the sight of other beings, you are still in the presence of God. He always notices all your actions, and though you may forget him, he never overlooks nor forgets

forgets you. You must be where God is, as long as you exist.

God knows all things from eternity to eternity. "All things are naked and open to the eyes of him, with whom we have to do." The thickest darkness makes nothing obscure to him. "The darkness and the light are both alike to him." He is perfectly acquainted with all his creatures; he knows what they think and what they do. "Known unto God are all his works from the beginning of the world." He is perfectly acquainted with your feelings towards him, all your idle, vain thoughts, and he knows with the utmost certainty whether you will ever become holy or not; whether you will be forever happy or miserable. O, what a consideration is this! the great God continually looking at you! How durst you be wicked and flatter yourselves that no one sees you, when the eye of your Judge is upon you? Think of this.

4. God created all things by his power. Take a survey of the starry heavens, the sun and moon, the mountains and hills, the vallies and plains, the meadows and forests, the rivers and seas, the various orders of living creatures, men, beasts, birds, fishes and insects. All these are the works of God; he made them out of nothing; "he spake and it was done, he commanded and it stood fast." You can see nothing, but what was made by the infinite power of God. His works are indeed great and marvellous. The same divine, almighty power, which at first brought them into being, continues their existence.

You are the work of God's hand, fearfully and wonderfully made, and you are every moment dependent on God for continuance in life. O how much have you received from God; even all that you are and all that you enjoy! Yet what dreadful returns of disobedience and ingratitude have you made him! How much he has a right to expect and require of you; yet, what, alas! have you rendered unto him for all his benefits?

5. God does whatever he pleases. He always acts according to an eternal and most glorious plan, which includes all the beings, characters, and events, which ever have existed, or ever will exist. From eternity God ordained and made certain all the circumstances of his creatures. He determined in infinite wisdom and benevolence what kind of creatures to make, and what to do with them. Accordingly we read, "The counsel of the Lord standeth forever, and the thoughts of his heart to all generations." "He hath done whatsoever he hath pleased." "For of him and to him and through him are all things." By the prophet God says, "Remember the former things of old: for I am God, and there is none like me; declaring

declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." Again he says, "Yea, before the day was, I am he, and there is none that can deliver out of my hand; I will work and who shall let it?" "There are many devices in a man's heart; nevertheless, the counsel of the Lord, that shall stand." For "there is no wisdom, nor understanding, nor counsel against the Lord." All God's works, therefore, are such as he before determined they should be. He chose to give you life under just such circumstances as you received it. All your allotments in this world, and your condition in the next are also determined in the divine counsels. How foolish and wicked it is to complain of the divine purposes and divine providence. To do this is to reply against God, which is vain and wicked indeed.

6. God is infinitely good. Of this we can have no reasonable doubt; for it appears evident, wherever we turn our eyes. It is this, which has given us life and made it so comfortable. It is this, which diffuses life and happiness through the world. It is this, which provides for the wants of all creatures. When we say God is good, we mean that he feels perfectly right towards all beings, and treats them just as they ought to be treated. Hence you will easily see, that the goodness of God will lead him to treat his creatures very differently, as they are good or evil. It would seem very improper for God to feel alike towards his friends and his enemies. God's infinite goodness will bestow happiness upon all the truly humble and penitent; but it will affect the impenitent in a manner awfully different. The goodness of God is called by different names in the Bible in reference to the different objects, towards which it is exercised. Mercy, patience, grace, compassion, righteousness, holiness, justice and truth, are only different names to express the same infinite unvarying goodness. The same may be observed of indignation, jealousy, wrath, fury, vengeance and anger, when applied to God. They express the divine goodness in its awful effects upon the finally impenitent. It is infinitely good in God to make true Christians forever happy in heaven; and it is equally good in him to make all others forever miserable in hell. The same goodness which makes some blessed forever, makes some forever wretched. All the feelings of God towards the righteous and the wicked, both in this, and in the eternal world, are pure goodness. His goodness is as really exhibited in hell as in heaven. Let the wicked, therefore, expect punishment because God is good; because he feels right towards them. How dreadful will it be to be made forever miserable by a God of infinite goodness! It will indeed be a fearful thing for sinners to fall into the hands of the living
God,

God, whose goodness will consume as fire. How criminal must you be not to love and obey a God of unbounded goodness! How wicked it is for you not to pray to God, inquire after him, and seek his favour! How desirable it is to have God for your friend and portion! How safe and happy are all who humbly put their trust in him! How reasonable is religion, which is to love God with all the heart, delight in his perfections, and obey his requirements! How great is the wickedness of men, who in general have so little regard for the great God! dear youth, make God your friend by becoming truly penitent; be no longer unmindful of him, lest he swear in his wrath, that you shall not enter into his rest. O how dreadful it must be to lie down forever under his displeasure!

AMATOR.

QUESTIONS AND ANSWERS.

To the Editors of the M. Missionary Magazine.

GENTLEMEN,

IN page 51st of the third volume of the magazine, we are told by a writer who is said to have been a youth, that *all* things which befall Christians, not excepting the sufferings which they endure, are to be called blessings, and to be considered "a part of that inestimable inheritance to which they are heirs in consequence of adoption." And several plausible things are said in justification of this sentiment. In page 74 of the same number and vol. Dr. Trumbull, in his valuable Dissertation upon covenanting with God, observes, "God's own children may bring grievous afflictions on themselves, and on their families, by violating his covenant, and not walking stedfastly in his commandments. He may send darkness and horror into their souls. Like Heman, when they suffer his terrors they may be distracted. He may visit them with distressing pains and sickness, and like the Corinthians, many among them may be weak, and sickly, and many may sleep." These two statements seem to me to oppose each other. In the latter, the afflictions brought upon God's people are spoken of as real evils, and of the nature of punishment, as they express God's disapprobation of their sinful conduct. In the former they are considered as blessings. If the last statement is correct, how is it to be reconciled with the arguments which are adduced to support the first? If the first is correct, how is it to be reconciled with the facts which are adduced to illustrate the last? And indeed how is it possible for God to express disapprobation of the

the backslidings of his children in his Providence at all? A lucid explanation of this matter would gratify

A Constant Reader of the Magazine.

SOLUTION.

At the bottom of the afflictive cup there is blessing.

THEOPHILUS.

To the Editors.

GENTLEMEN,

I SEND you the following brief replies to the questions presented in the 63d page of the 3d volume of your useful magazine.

1. *Question.* 'What is the good olive tree from which the Jews were broken off?'

Answer. The question is understood to respect the memorable words of Paul, Rom. xi. 16, and onward. The apostle is not here speaking enigmatically. No proverb is in his lips. It is presumed there would never have been any disagreement in explaining his language, had not the defence of a favourite theory made it necessary to misrepresent his meaning. This and the two preceding chapters are almost wholly taken up in inculcating the sovereignty of God, particularly as it respects the natural descendants of Abraham. A part were the remnant according to the election of grace. The rest were blinded. The former were saved. The latter perished. The latter were broken off from the good olive tree. For what were they broken off? For their unbelief. The former stood, or remained flourishing branches of the good olive tree by faith. Faith is the distinguishing character of the saved; unbelief of those who are not saved. To determine, then, with certainty, what the apostle intends by the good olive tree, we have only to adhere to his distinction, and inquire, on what principle it is that the elect are saved, or on what faith terminates? Now it is the apostle's doctrine, and the doctrine of the whole Bible, that the elect are saved by God's new covenant of grace. This covenant contains the promises, which in Christ Jesus are yea and amen. Faith terminates upon the promises of this covenant. "Abraham believed God, and it was counted to him for righteousness." He believed God in respect to the promise of a son, and a Saviour to proceed from the loins of this son. Rom. iv. 20. "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that what he had *promised*, he was able also to perform, and therefore it was imputed to him for righteousness." Hence he is said to have received the *promises*. And the inheritance is said to have come to him by *promise*. By embracing

embracing with such strong faith the promise, he became the father of all them that believe. The good olive tree then is that gracious covenant which God established with Abraham, of which Christ is the Mediator, and which is sealed by his blood. He, who embraces this covenant, is interested in all the blessings it promises. He, who rejects it, is of the world, to whom those blessings do not extend. This covenant is the constitutional basis of the church of God. For "by grace are ye saved through faith—and as many as are of faith are blessed with faithful Abraham." It is true that no one who is really brought into this covenant by faith can be broken off from it. But the covenant has a visible administration. It may be disowned and trampled upon by those whom it conditionally respects, and whom God has placed under the visible administration of it. They are then cut off by God's judicial sentence. This disowning of the covenant is unbelief. Unbelief determines them to be dead branches. It is by unbelief, therefore, that they are broken off. This is agreeable to the reason assigned by the Psalmist, why the rebellious part of Israel were visited in days antecedent to his with such wasting judgments. This reason was, that "they were not stedfast in his covenant." It is perfectly agreeable, also, to the declaration of Christ, John xv. i. "I (I as the mediator of the covenant, and the comprehensive blessing of it) am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away. If a man abide not in me, he is cast forth as a branch and is withered."

2. *Question.* 'How old is this covenant?'

Answer. As old as that day is remote from the present in which Abraham believed God, and it was accounted to him for righteousness.

3. *Question.* 'When were the Gentiles first grafted in?'

Answer. When they first embraced the new covenant, and became the adopted children of Abraham by faith. See Rom. iv. 23, 24. "Now it was not written for his sake alone, that it was imputed to him; but for us also to whom it shall be imputed, if we believe on him who raised up Jesus our Lord from the dead."

4. *Question.* 'Does a sublime and heavenly cause need cunning, artful measures to support it?'

Answer. Yes: if it is not supported by the arm of Omnipotence. Every counsel which is originally of man, must be supported by man's device.

5. *Question.* 'What is gospel simplicity?'

Answer. It is the unaffected, honest expression of disinterestedness of heart. Or it is the practice of true, in opposition to false charity. The latter seeks a sinister and party interest
under

under the shew of religious zeal. The former seeketh not her own.

JULIANUS.

RELIGIOUS EXERCISES OF A YOUNG WOMAN.

I CAN remember from the earliest part of my life to have had serious impressions on my mind. At times the terrors of a guilty conscience, the fear of death and judgment would disturb my peace; but although I was brought up where the gospel was clearly preached, and often heard the conversation of pious Christians, I knew no more the meaning of a change of heart, than one who never heard it named. I continued a slave to Satan and my own corrupt desires until about the age of nineteen, when the Lord was pleased to awaken me in some measure by the death of a dear friend, and show me there was nothing in this life to be depended on, and it was my duty to seek a more permanent happiness than this poor transitory world could afford. Shortly after this, there was a reformation in the society to which I belonged, and I thought I would attend their evening meetings, and pray and read, and by and by I should become a Christian; not considering that the axe must be laid to the root of the tree. I went on in this way, until, one evening, hearing a young person who had lately experienced religion observe that she saw that in her heart, which, if she had possessed the power, would have dethroned Jehovah. This thought struck me, *As in water face answers to face, so does the heart of man to man.* I went home much distressed, fearing that all I had done was of no avail, as it proceeded from a corrupt fountain, and could not be acceptable in the sight of a holy God. My Christian friends told me I must repent and submit to Christ; but this I could not do, my proud, stubborn heart rose in opposition to him, and every thing good. I thought I was willing to be saved, but Christ was not willing to save me. To escape eternal punishment was my only wish, and I could not be convinced that this was entire selfishness. After continuing in this state some weeks, on hearing a discourse from these words, "*Except a man be born again he cannot see the kingdom of God,*" I was fully convinced that Christ was willing to receive me if I would only accept his offer. I felt the force of these words, "*Ye will not come unto me that ye might have life.*" My distress for three days was beyond description. I found I had sinned against a good and holy God all my days, and I thought if he was just I must be banished from his presence forever, as I had no heart to submit

submit to him. The Sabbath following, as I was meditating on the sufferings of Christ for guilty sinners, I was brought for the first time to give myself up to him, to be disposed of at his sovereign will, and wished him to be glorified whatever became of me. The load that I before had felt was removed, and calmness took possession of my mind. The Bible appeared to be a new book. These words were peculiarly precious to me; *Be thou faithful until death, and I will give thee a crown of life.* I continued in this calm frame of mind two or three days; but fearing that God had left me to a hard heart, I resolved to open my mind to some experienced person. After relating the state of my mind to her, she gave me encouragement. It surprised me very much, and I went home uneasy. But God was pleased in the course of that day to manifest himself to my soul, and remove the darkness of my mind. All nature appeared to be praising God. I have had many doubts and fears, but in general I enjoy that hope, that peace and comfort, which the world cannot give nor take away. It supports me under all the crosses and trials of life, and I trust it will be my support in the hour of death. I find by daily experience I am a poor, miserable sinner, and was it not for the precious blood of Christ, I must despair; but blessed be his name, he has promised *sin shall not have dominion over me.*

MARIA.

Selections.

EMINENT WITNESSES TO EXPERIMENTAL RELIGION.

NO. V.

CARACCIOLUS, MARQUIS OF VICO.*

Born A. D. 1517. Died about 1591.

GALEACIUS Caracciolus was born at Naples, and educated in the church of Rome, where he had the greatest temptations to remain, particularly from his noble relations, who had great interest in the emperor's court, and that of Rome. However, hearing Peter Martyr preach on the efficacy of *divine grace*, it pleased God to convert him to himself, and from that period he counted the reproach of Christ *greater treasures than all the riches of Egypt.* "His money perish with him (said he) who prefers not one hour's communion with Christ before all the riches and pleasures of the world." Accordingly he left all and fled to Geneva to enjoy liberty of conscience

* Italian Convert, or Life of *Caracciolus*—*Clark's Lives*, part II.

conscience and the company of Calvin, at which time he composed the following prayer or meditation. "Thou Lord art he that drewest me out of the mystic darkness of ignorance, enlightening my mind with thy Holy Spirit, and with the heavenly knowledge of thy truth; thou hast made known to me the way of salvation—Hast ransomed me to thyself by the blood of thy Son: now therefore, Holy Father, I am only thine—Consecrated to thy glory, therefore, I will follow thee and obey thee, and walk in thy ways whithersoever thou shalt be pleased to call me. Not my father, wife, children, honours, lands, riches, nor all my delicacies and pleasures shall hold me one hour from following thee. I deny myself, and I deny this whole world, for thy sake. O Lord, thou knowest how many enemies compass me—How many hinderances and temptations lie in my way: O Lord have mercy upon me, and deliver my soul!—O blessed and happy these miseries, that pull me out of the world's vanities, and sink of sins, that I may be made heir of everlasting glory; welcome therefore the cross of Christ! I will take it up, O Lord, and will follow thee."*

NO. VI.

FRANCIS JUNIUS, THE ELDER.†

Died A. D. 1602.

NOTWITHSTANDING this author received a learned and religious education from his father, he was early inclined to principles of deism and even atheism; denying the doctrine of Providence, till it pleased God, by a remarkable deliverance in a tumult at Lyons, to give such a demonstration of it, as in a great measure silenced his doubts.

His conversion, however, was effected in a different manner, as it is thus related by himself. Opening accidentally the first chapter of St. John's gospel, "In the beginning was the Word," &c. "I read (says he) part of the chapter, and was so struck with what I read, that I instantly perceived the divinity of the subject, and the authority and majesty of the Scriptures, greatly to surpass all human eloquence. I shuddered in my body; my mind was confounded; and I was so much affected all that day, that I hardly knew who I myself was. But thou, my Lord God, didst remember me in thy boundless mercy, and receive a lost sheep into thy flock! From that time, when the Almighty had granted me so great a *portion of his Holy Spirit*, I began to read the Bible, and treat other books more coldly and negligently, and to reflect more upon, and be much more conversant in such things as are relative to piety."

Bayle

* Clark's Lives, part 2.

† Biog. Dict.—Gen. Dict.

Bayle characterizes this author (who is celebrated for his Latin translation of the Scriptures, in concert with Tremellius) as a learned, honest, and moderate man.

NO. VII.

COUNSELLOR BAINHAM.*

Martyred A. D. 1530.

THIS pious lawyer, who belonged to the temple, was apprehended under suspicion of heresy, and by mere dint of torture compelled to abjure. Finding, however, no peace in his conscience, he openly recanted, and being again apprehended, was burned in Smithfield on a very trifling pretence; but Fox mentions a very remarkable circumstance accompanying his death. After the lower part of his body was already consumed by the flames, he cried out—"O ye Papists, ye look for miracles—behold one here! for in this fire I feel no more pain, than if I were on a bed of down. It is to me a bed of roses."—Surely he is faithful, who said, "When thou passest through the fire I will be with thee."

This excellent martyr's religion may be judged of from his own definition. "All godliness (said he) is given of God by his abundant grace; the which no man of himself can keep; but it [i. e. persevering as well as converting grace] must be given him of God."

NO. VIII.

KING EDWARD VI.†

Born A. D. 1537. Died 1553.

THIS extraordinary youth was equally remarkable for his good sense, learning, and piety. All parties speak highly of both his natural and acquired abilities; none more so than a learned foreigner, *Jerom Cardan*, who visited this country in his reign, and who, though a Roman Catholic, speaks of him as follows: "All the graces were in him: he had many tongues when he was yet but a child; together with the English, his natural tongue, he had both Latin and French; nor was he ignorant, as I hear, of the Greek, Italian, and Spanish, and perhaps some more: but for the English, French, and Latin, he was exact in them, and was apt to learn every thing. Nor was he ignorant of logic, of the principles of natural philosophy, nor of music. The sweetness of his temper was such as became a mortal; his gravity becoming the majesty of a king, and his disposition was suitable to his high degree. In sum,

* Fox, Vol. II. p. 301, &c. † Hist. of England.—Fox's Martyrs, &c.

sum, that child was so bred, had such parts, and was of such expectations, that he looked like a miracle of a man."

Burnet, who gives this extract, adds, that he paid also a particular attention to political concerns, both domestic and foreign; studied the true interest of his country, and made himself acquainted with the dispositions and abilities of all the chief persons of his kingdom.

The true piety and evangelical principles of this prince are unquestionable. The Reformation lay near his heart, and it was his chief concern in his last illness, if possible, to secure its progress after his death. To this end his ministers persuaded him the only method would be to set aside his eldest sister, and make the lady Jane Gray, the next heir, his immediate successor, which therefore he attempted.

His own illness he bore with the greatest patience and composure, and as his death approached, he endeavoured to prepare himself for it by works of charity and exercises of devotion. Among the former he founded the Blue-coat School, and endowed several hospitals. As to his personal devotions, he was often heard to breathe out the most pious ejaculations, and, in particular, just before his death he was heard to pray, "O Lord God, deliver me out of this most miserable and wretched life, and take me among thy chosen."

(To be continued.)

PRAYER OF HENRY IV.

THE following animated prayer was offered up by Henry the Fourth of France, at the head of a vast army, just before a battle:—

"O Lord of Hosts, who can see through the thickest veil and closest disguise, who viewest the bottom of my heart, and the deepest designs of my enemies, who hast in thy hands, as well as before thine eyes, all the events which concern human life, if thou knowest that my reign will promote thy glory, and the safety of thy people,—if thou knowest that I have no other ambition in my soul but to advance the honour of thy holy name and the good of this state,—favour, O great God, the justice of my arms; and reduce all the rebels to acknowledge him, whom thy sacred decrees and the order of lawful succession have made their sovereign: but, if thy good providence has ordered it otherwise, and thou seest that I shall prove one of those kings whom thou gavest in thine anger, take me, O merciful God, my life, and my crown;—make me this day a sacrifice to thy will;—let my death end the calamities of France,—and let my blood be the last that is spilt in this quarrel!"

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The king uttered this generous prayer in a voice and with a countenance that inspired all who heard and beheld him with like magnanimity ; and they obtained a complete victory.

Evan. Mag.

SELECT PASSAGES.

“THE judgments of God,” says a certain writer, “are manifestly abroad in the earth. Every one sees that God is contending very loudly with a neighbouring nation. Some have thought, and perhaps not improperly, that by the present calamities God may now be avenging the blood of the righteous Protestants, who have from time to time suffered under the despotic power, and dragon-like persecutions of the anti-christian church of Rome.” According to his calculation, about two hundred thousand suffered death in seven years under pope Julian. No less than a hundred thousand were massacred by the French, within the space of three months. The Waldenses, who perished, amounted to one million ; within thirty years, the Jesuits destroyed nine hundred thousand, under the Duke of Alva ; thirty-six thousand were executed by the common hangmen ; and a hundred and fifty thousand perished by the inquisition ; and an hundred and fifty thousand by the Irish massacre. “Besides the vast multitudes of whom I could never be particularly informed, who were proscribed, banished, starved, burnt, buried alive, smothered, suffocated, drowned, assassinated, chained to the gallies for life, or immured within the horrid walls of the Bastile, or others of their church or state prisons. According to some, the whole number of persons massacred, since the rise of papacy, including the space of 1400 years, amounts to fifty millions.” Alas ! Alas !

ZEAL, which results from charity, assumes different forms according to the several wants of our flock. But it is always the kindness of charity which suggests the expressions, whether of comfort or of terror. A Christian minister cannot be too much on his guard, cannot too frequently, nor too seriously, exercise his judgment, on this important subject. For, if his zeal be not according to knowledge, his ministry is not merely useless, but odious, to his flock. To the dislike, which sinners have to virtue, he adds the hatred of him, who preaches it. Zeal, which results from charity, is respected, by those, whose irregularities it reproves, and whose profligacy it condemns. If it does not render vice odious, it, at least, takes care, not to subject the ministry to contempt. Zeal, which is according to knowledge, may be compared to the behaviour of an affectionate mother to her children, who, by every effort, which ingenuity

uity can suggest, and every toil, which patience can endure, strives to implant in them a principle of rectitude, and a love of virtue: if her maternal intentions are disappointed, her tears, and her sorrows, are the only resentment she betrays, at their ingratitude: the further they deviate from the paths of wisdom and prudence, the more her love for them seems to increase; the nearer she sees them on the point of perishing, the more her tenderness is enlarged, and her affection awakened. Zeal is never excited by ill temper and chagrin; it is love, alone, which dictates admonition, and urges its rebukes.

Massillon.

Religious Intelligence.

We are favoured with the following letter from Capt. BENJAMIN WICKES, dated London, April 2d. 1806, which has lately been received by his friends in this place.

I WROTE you a few days after my arrival at this place, and gave you I think some general account of what had happened to me since I saw you: but as I do not remember particulars, perhaps I may in this repeat some things I have already mentioned. We are going from London to Calcutta; two missionaries with their wives are going with us from the Baptist society, and a young woman espoused to a missionary already in Bengal from the London society, and there to be married. On the 12th of last month, the Baptist missionaries were ordained at Oxford, and set apart for the mission at Bengal. I went to Oxford on this occasion, and was witness of a very solemn scene, and was treated with all that tenderness, that would have been due to an eminently good and useful man. Alas! for us, how easy is it for man to be mistaken! These people went so far in a full meeting of their missionary society to vote me their thanks for the part I had acted in favour of their mission, and requested that I would sit for their limner in London to take my likeness, to be deposited among the most noted of those that have been, are now, and may hereafter be, engaged in this work. This has been done, and whatever may be the consequence, I take it as I think it is meant, an expression of gratitude to a stranger who has given some proofs of favouring their cause. On my return to London I found that the Lord had blessed the ministry of the Jew minister, and given him several seals to his ministry

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from among his brethren. One evening last week, I went with one of the missionaries that is going with me, with two or three others, to drink tea with the Jew minister. While we were at tea there came in two Jews that were awakened under that sermon which you heard me speak of hearing him preach last fall, which was the first fruits of his labours. Those took tea with us, and after tea was over, there came in three other Jews, the fruits of his ministry. When they had sat down I counted our number, and found there were an equal number of both Jews and Gentiles, six of each; on which I observed, that there was a remarkable instance before our eyes, of the partition wall, between the Jews and Gentiles, being broken down, and proposed, that we should join together in prayer and praise, which was readily agreed to, although the Jews had not heretofore seen such a thing, and perhaps such a thing had not taken place since the time of the apostles, if then. I lead in the exercise, the missionary followed, and the Jew minister concluded. When the exercise was over, the Jews took us by our hands with such expressions of love and brotherly affection as was truly gratifying. The evening before last, I went to take tea with the missionaries at their lodgings, where I found a large company of Christian people of different denominations assembled. Mr. Fuller, Sutcliff, and several other ministers, were among them, also the Jew minister, and several of his Jew converts, the way being opened last week as mentioned above, for their mixing with the Gentiles. Here we held a very solemn exercise in prayer and praise. I was again appointed to lead, a missionary of the London society followed, the Jew minister succeeded, and Fuller and Sutcliff concluded. When the exercise was over, the Jews were again taken by the hand, by both ministers and people, and received in the bonds of brotherly love, as alive from the dead. Yesterday morning I had on board the ship to breakfast, the missionaries and their wives, several ministers of different denominations, and others to the number of about thirty. I would fain have had the Jews among them, but they could not come. Here we had an exercise of prayer and praise, until near twelve o'clock, committing the missionaries, the ship, and the crew, to the care of the blessed God, and praying for the spread of the gospel among the heathen. In the evening there was a meeting held at one of the Baptist meeting houses, for the purpose of dismissing the missionaries from their country and kindred, to go among the heathen in Bengal. This was a crowded and solemn assembly. After two ministers had prayed, Mr. Fuller gave a word of exhortation and advice to the missionaries, that
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was truly affecting and impressive. Now what shall we say to these things? Cannot we conclude that God is really with us, and take the comfort of it? BENJAMIN WICKES, Sen.

Assembly's Mag.

Extracts from the Minutes of the General Association of Connecticut, at their session in Wethersfield, June 17, 1806.

Mr. Elliot was chosen Scribe—Dr. Cyprian Strong, Moderator,—and Mr. Backus, assistant Scribe.

Report of the Trustees of the Missionary Society of Connecticut, to said Society, to be convened at Wethersfield, the third Tuesday of June, 1806.

REVEREND FATHERS AND BRETHREN,

FROM a variety of circumstances, the annual Report of your Trustees, to the Society, of the state of missions, and their own proceedings, for several years after the first institution of the Society, was necessarily more lengthy than it need be at present. It may this year be comprised in very few words.

The printed Narrative contains all the information concerning the state of Missions, during the year, which can be of any material consequence. As is our custom, we transmit herewith a copy of this Narrative to each member. The statement of the funds subjoined exhibits a view of the Accounts as audited the first of January, 1806. A list of the Contributions of May last, so far as returns have been made to the Treasurer, accompanies this Report. From these returns it appears that the Contributions, this year, are generous, and equal to those of the last year. We find that the friendship of the people of the State to the missionary cause is not diminished. They manifest a laudable zeal and affection to it, by their readiness to minister to its support. In all suitable ways, the Legislature of the State afford countenance and encouragement to the Missionary Society. And, by annual Contributions, the people are manifesting the continuance of their ardour to diffuse the blessings of the gospel, and to promote the Redeemer's kingdom. From one time to another, particular individuals, by generous donations, either in Books or Money, are exercising themselves in the same blessed work. The funds are increasing; and a pleasing hope may, therefore, be indulged, that still greater and greater good may be done.

Agreeably

Agreeably to a vote of the Society, the Trustees have laid the Treasurer under bonds of \$6000 for the faithful discharge of his duty. And, in consequence of the death of John Porter, Esq. late Auditor of the Society, they have appointed the Rev. Abel Flint, Auditor; the act of Incorporation requiring that if the office of Treasurer or Auditor shall become vacant within the year, the Trustees shall forthwith fill such vacancy.

To distribute pious books, Bibles, Testaments, and suitable religious tracts, among the new settlements, is a work of great difficulty; but is esteemed so important, that no pains are spared in attempting to carry it into effect.

The profits arising from the sale of the Connecticut Evangelical Magazine are nearly the same as in preceding years. On the whole, Heaven seems to smile propitiously on the various means used to raise a fund, the sole purpose of which is to spread the glories of the Redeemer's name.

Concerning the benighted heathen, on our borders, no effectual door of hope appears to be open, to carry among them the good news of life and salvation. Your Trustees are however anxiously waiting for a merciful God, in his all-surrounding Providence, to dispose things, in such a manner, as to hasten the moment to preach to them the unsearchable riches of Christ.—When their perishing and wretched condition is realized, can the tear of Christian commiseration be withholden, or the fervent prayer cease to ascend to the throne of grace!—

The printed Narrative, to which we beg leave to refer the Society, gives an account of the names and numbers of our Missionaries,—the fields of their missions,—the success of their labours,—and the gratitude of those among whom they labour. Since its publication nothing new has taken place to lay before the Society, except the Rev. Mr. Badger's refusal to serve any longer as a Missionary in the County of Trumbull, State of Ohio, where he has for several years been a faithful, diligent, and, we trust, successful servant of the Society. His appointment to that service for the current year was accordingly revoked.

The Christian world is remarkably alive on the subject of sending the gospel where now unknown. In Europe and America an ardent zeal is manifested to this great end. Missions are constantly forming. The number of Missionaries is increasing. The prospect of success is encouraging. Missionary institutions are continually rising up. THAT in this State has been prospered beyond the hopes of the most sanguine. Where success has been granted, let all the praise be ascribed to that Almighty Being, whose mercy endureth forever. Your Trustees feel animated, and present their congratulations

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to the Society, on the spirit of vital piety and missionary exertion, which manifests itself, both in Europe and America, uniting Christians of various denominations in design—charity—ardour—and prayers for the enlargement of the Redeemer's kingdom. May we not hope that the *set time to favour Zion* hastens on?

In reviewing the past success of our missionary exertions, and the present very favourable state of our institution, is there not the greatest encouragement still to increase in our diligence, and in our prayers to the God of all peace and consolation, that he would arise in his majesty, and plead more powerfully his own cause, and frustrate the design of all the enemies of Christianity? Blessed are those who are instrumental of advancing the interests of truth and righteousness! In this blessedness may the Society, and all the pious and benevolent, who by their prayers and liberality are ministering to the support and spread of the gospel, share!

The Trustees would finish this report, by imploring on the Society, during their session, the divine blessing. May wisdom guide your measures, and a gracious God cause all your proceedings to issue in his glory, and the advancement of the Saviour's cause!

In the name of the Trustees,
Hartford, June 12, 1806.

ABEL FLINT, *Secretary.*

The report of the Treasurer of the Missionary Society of Connecticut was exhibited, by which it appeared that the contributions in May last amounted to \$2560 84, and that donations to the Society since January 1, 1806, amounted to \$444 95.

The Honourable Messrs. John Treadwell, Oliver Ellsworth, Roger Newberry, Aaron Austin, Jonathan Brace, and John Davenport, Esquires—and the Rev. Messrs. Cyprian Strong, D. D. Elijah Parsons, Nathan Strong, D. D. Nathan Perkins, D. D. Samuel Nott, and Calvin Chapin were chosen Trustees of the Missionary Society of Connecticut for the ensuing year.

Andrew Kingsbury, Esq. was chosen Treasurer, and the Rev. Abel Flint, Auditor of the Society for the year ensuing.

The report of the Delegates at the General Assembly was received, which this Association is happy to find exhibits a pleasing view of the state of religion within the limits of the General Assembly.

The Association proceeded to choose Delegates to the General Assembly of the Presbyterian church, in the United States, to convene at Philadelphia, on the third Thursday in May, 1807,

1807, and made choice of Mr. Amos Bassett and Mr. Yates; Mr. Welch and Mr. Nott were chosen substitutes.

The Rev. Holland Weeks was chosen Delegate to the General Convention of Vermont; and the Rev. Eben. Porter his substitute.

Voted, That Dr. Dwight be requested to transmit to the Register of the General Association, the papers in his hands relative to the union of this body with the Presbyterian churches.

Inquiry was made with respect to the state of religion, in the churches with which we have connexion, from which it resulted, that although much coldness and lukewarmness, in spiritual concerns, appear in many places, yet in others, the spirit of vital piety eminently prevails; and various parts of the vineyard are watered and enriched with heavenly dews. The friends of real religion have much cause to render praise to the great Lord of the vineyard, and to persevere in prayer that showers may descend in plentiful effusions.

The report of the committee with respect to small tracts was received, accepted and approved.

It is as follows,

"The Committee, who were appointed by the General Association, June, 1805, to issue subscription papers for the purpose of distributing gratuitously, among the inhabitants of this state, small religious tracts, and to superintend the printing and distribution of the tracts, being directed to make report of their doings to said Association, do accordingly report,

"That the subscription papers issued were 300, of which there were returned in season 19; that the amount of subscriptions on said papers was 200 dollars, the average sum for each paper being about 10 dollars. The tracts printed by order of the Committee were 4000, to which the printer added, at his own risque, 2000, amounting to 6000. Tracts already delivered to subscribers 3611. Several subscription papers have since been returned, but the tracts required for them have not yet been delivered. Should one fourth of the subscription papers, which have been issued, be returned, and the sum subscribed on them be proportioned to those that have already been received, there will be a necessity of reprinting, in order to furnish tracts to satisfy demands on said papers. All which is respectfully submitted.

NATHAN PERKINS,
AMOS BASSETT,
ANDREW YATES, } *Committee."*

Voted, That the Rev. Messrs. Nathan Perkins, William Robinson, Benjamin Trumbull, Matthew Noyes, Joseph Strong, Isaac Lewis, David Ely, Moses C. Welch, Andrew Lee, Samuel

uel J. Mills, Dan Huntington, Elijah Parsons, and Nathan Williams, certify the regular standing of preachers travelling from this state into other states.

The following is a list of unsettled ministers and candidates preaching with licences from the district Associations, and presented to the General Association; viz. Rev. Thomas Robbins, Norfolk; Rev. Ezekiel J. Chapman, Saybrook; Rev. Israel Brainard, Guilford; James W. Robbins, Norfolk; Moses Gillet, New Hartford; Abel M'Ewen, Winchester; Thomas Punderson, New Haven; Prince Hawes, Warren; Eli Hyde, Franklin; Daniel C. Banks, Fairfield; John Niles; Daniel Crocker, New Haven; Rev. David Avery, Mansfield; John Dorrance, Brooklyn; Timothy Williams, Woodstock; Rev. Thomas Williams, Pomfret; Abiel Russell, Greenwich; Rev. Timothy Field, Guilford; John Judson, Ashford; Rev. Simeon Backus, Guilford; Andrew Rawson, Brattleborough, Ver.: Rev. Calvin Ingals, Stafford; Levi Collins, Somers; Andrew Eliot, Fairfield; Hosea Beckley, Berlin; Rev. Aaron Kinne; Mark Mead, Greenwich; Samuel Whittlesey, Litchfield; Noah Porter, Farmington; George Colton, Hartford; Elijah G. Welles, New Hartford; Henry Chapman, Tolland; Nathan Strong, jun. Hartford; John Hough, Canterbury; Richard Williams, Lebanon; Aaron Dutton, Waterbury; Mills Day, Washington; Ezra Ely, Lebanon; Rev. Joshua Perry, Bristol; Rev. Hercules Weston, Kent; Jeremiah Osborne, Lenox; Oliver Wetmore, Hartford; Thomas Adams; Luke Wood, Somers; George Hall, East Haddam; Silas Higley, Simsbury; Nathan Johnson, Southborough; Roswell R. Swan, Stonington; Rev. Allen Olcott, East-Hartford; Rev. Henry Channing, N. London; Rev. Jabez Munsell; Jonathan Bird, Berlin; Rev. Aaron Cleveland, Hartford.

Voted, That a Committee be appointed to report on the subject of the belief of the divinity and atonement of Christ, and whether it shall be regular to exchange ministerial labours with any one who openly denies those doctrines; and that Doctor Trumbull, Mr. Armstrong, Mr. Nott, Mr. Strong and Mr. Backus be the Committee for the above purpose.

The Committee appointed on the subject of the divinity and atonement of Christ made the following Report, which was accepted.

"Whereas a few individuals in the ministry have openly denied the divinity and personality of our Lord and Saviour Jesus Christ, *Voted*, That this Association, feeling it a duty to bear testimony against principles so subversive of the pillars of gospel

gospel truth, of vital piety and morality, do recommend to their brethren in the state, earnestly to contend for the faith once delivered to the saints ; to hold no communion, and to form no exchanges in ministerial duties with preachers of this character."

The following motion was made and approved :—Whereas the relation between a minister and his people, is one of the most solemn that can be formed in this world, *Voted*, That this body do disapprove of the growing usage in the churches, by which this relation is dissolved, without making public the true reasons of discontent in the parties, as tending, on the one hand, to shield the immoralities and erroneous opinions of a minister, and on the other, to gloss over the unreasonable discontents and vices of a people.

Attest, JOHN ELLIOT, *Scribe*.

List of New Publications.

AN *Apology for the Rite of Baptism and usual Modes of Baptizing*. In which an attempt is made to state fairly and clearly the arguments in proof of these doctrines ; and also to refute the objections and reasons alleged against them by the Rev. Daniel Merrill, and by the Baptists in general. By JOHN REED, D. D. pastor of a church and congregation in Bridgewater. 12mo. Providence. Heaton & Williams.

A Sermon containing reflections on the solar eclipse, which appeared on June 16, 1806 ; delivered on the Lord's day following. By JOSEPH LATHROP, D. D. pastor of the first church in West Springfield. Second Edition. Springfield, Massachusetts. H. Brewer.

An Introduction to the Study of the Bible : containing proofs of the authenticity and inspiration of the Holy Scriptures ; a summary of the history of the Jews ; an account of the Jewish sects ; and a brief statement of the contents of the several books of the Old and New Testaments. By GEORGE PRETYMAN, D. D. F. R. S. Lord Bishop of Lincoln. 12mo. Price one dollar. Philadelphia. James P. Parke.

The Contrast ; or, the Death-Bed of a Freethinker, and the Death-Bed of a Christian. Exemplified in the last hours of the Hon. Francis Newport, and the Rev. Samuel Finley, D. D. 8vo. pp. 20. Boston. E. Lincoln.

Sermons on the religious education of Children ; preached at Northampton, Eng. By PHILIP DODDRIDGE, D. D. A new edition, revised and corrected. Cambridge. W. Hilliard.

A Short

A Short and Easy Method with Deists ; wherein the certainty of the Christian Religion is demonstrated by infallible proofs, from four rules ; in a letter to a friend. Cambridge. W. Hilliard.

Brown's self-interpreting Bible ; containing the sacred text of the Old and New Testaments ; to which are annexed marginal references and illustrations ; an exact summary of the several books ; a paraphrase on the most obscure and important parts ; an analysis of the contents of each chapter, explanatory notes, and evangelical reflections. (A new edition.) New York. T. & J. Ronalds.

Eleven Select Sermons of the late Rev. JAMES SAURIN, on the following subjects ; the omnipresence of God ; the manner of praising God ; the sovereignty of Jesus Christ in the church ; the equality of mankind ; the worth of the soul ; the birth of Jesus Christ ; resurrection ; the absurdity of libertinism and infidelity ; the harmony of religion and civil polity ; Christian heroism ; general mistakes. Price 1 dollar. Philadelphia. T. & W. Bradford.

The Flowers of Literature ; being a compendious exhibition of the most interesting geographical, historical, miscellaneous, and theological subjects in miniature ; intended to facilitate the improvement of youth in particular, and adults in general, whose pecuniary resources will not permit them to purchase, nor relative avocations allow them time to peruse, voluminous productions on these important heads. To which are prefixed, preliminary addresses to parents, teachers, and their pupils. By THOMAS BARAGAN. Price 75 cents, in boards. Trenton.

The American Dispensatory ; containing the operations of pharmacy, together with the natural, chemical, pharmanutical, and medical history of the different substances employed in medicine ; illustrated and explained, according to the principles of modern chemistry ; comprehending the improvements in Mr. Duncan's second edition of the Edinburgh New Dispensatory. The arrangement simplified, and the whole adapted to the practice of medicine and pharmacy in the United States. With several copperplates, exhibiting the new system of chemical characters, and representing the most useful apparatus. By JOHN REDMAN COX, M. D. one of the physicians of the Philadelphia Hospital, &c. 8vo. Price bound 4 dollars. Philadelphia. T. Dobson.

The Young Convert's Companion ; being a collection of hymns for the use of conference meetings. Original and selected. With music adapted to a variety of particular metres. Price 25 cts. Boston. E. Lincoln.

ANECDOTE.

A SINGULAR INSTANCE OF PRESERVATION.

DURING the Diet at Spires, anno 1529, Simon Gryneus came to me from the academy of Heidelberg. Having (one day) heard Faber the Bishop of Vienna defending some gross errors in a sermon, he followed him out of the church, and, saluting him respectfully, he signified that he wished to say a few things to him with the best intention, and not for the sake of finding fault. The Bishop did not decline the conversation. Gryneus then told him, that he was grieved to think a learned man, and one in such a high station, should publicly advance errors dishonouring to God, and which, it was evident, could be refuted by manifest testimonies of the ancient church. While he was going on to mention some of these errors, the Bishop interrupted him and asked his name. He did not dissemble, but frankly confessed that his name was Gryneus.

The Bishop, as every one who knew could attest, was shamefully timid and cowardly in meetings of learned men, but crafty and base. Being afraid of the erudition, eloquence, and zeal of Gryneus, he pretended that he was called away by Ferdinand, king of the Romans, and had no leisure at present to discuss such an important controversy, but alleged that he was greatly desirous of acquaintance with Gryneus, and of a longer conversation with him. He entreated him, that, for his own sake, and for the public cause, he would come to him tomorrow, at a certain hour which he named, and shewed him his lodgings. This Gryneus readily promised, believing that the Bishop was in earnest.

After parting with the Bishop, he came directly to our lodgings, and sat down at table with us, for it was supper-time. He had scarce told us of the conversation with the Bishop, till I was called out of the chamber to speak to one. When I went out, an unknown old man of singular gravity, in countenance, speech, and dress, accosted me. Who he was, I never could learn. He told me, that officers, sent by the king, would be at our lodging immediately, to apprehend Gryneus and carry him to prison, in consequence of an accusation laid against him by the Bishop. He warned us not to slight the information, but to get him out of the city directly. Bidding me farewell, he departed. I returned and told my companions the information I had received. Immediately we got up, and conducted Gryneus along the street to the Rhine, having placed him in the middle of the company. We stood a little on the bank, till he and his companion got over in a small boat. Upon returning

turning to our lodging, we were informed that the officers had been there a very short time after we departed.

What peril Gryneus would have been exposed to from the cruelty of Faber, had he been apprehended, it was easy to determine. We therefore judged, that the device of the Bishop was confounded in a supernatural way. And though we cannot affirm who that old informant was, yet such was the dispatch of the officers, that without the protection of angels he could not have escaped.

That the matter was as I have related, can be attested by men of character, yet alive, who were present. Let us bless God, who gives us the angels for a guard, and let us attend to the duties of our calling with so much the more tranquillity of mind."—*Gardefsi Hist. Evangelic Renovati.*



POETRY.

IT IS I, BE NOT AFRAID.

Written during a violent storm of Thunder and Lightning.

WHEN storms arise and tempests howl,
And clouds obscure the sky;
When lightnings flash and thunders roll,
Be not afraid, 'tis I!

If doubts about a future state
Extort the serious cry,
"What shall I do? my sins are great!"
Be not afraid, 'tis I.

While Satan aims a fiery dart,
Temptations make thee sigh;
Believe in me:—I'll keep thy heart,
And fear not, it is I!

Should health, and wealth, and friends forsake,
Yea, dissolution nigh,
And death's cold hand make nature shake,
Be not afraid, 'tis I.

'Tis I who liv'd, 'tis I who dy'd,
That thou may'st reign on high;
Behold my hands, my feet, my side,
And be convinc'd 'tis I.

Evan. Mag.